## OUSDEPARTMENT NVERTED JEWS.

From the Jewish Expositor. Conversion of three Jewish chich took place at Berlin, A. Translated from the German. , 1716, there lived among the a family consisting of faand three daughters, of which swelve years old, the second morest eight. These three often had intercourse with their Christian neighbors. nem concerning our Saviour n. The Christian children them, how the Son of God little child, and received the hen he was circumcised, how it up by his reputed father his thirtieth year he began men the way of salvation, many miracles. They would them about the meekness, and love of Jesus, that he dieda shameful and painful death. poor sinners might not die il; "Jesus is ready," they

to save you also."

ings, related by the Christian

aplicity, made a lasting im-

non the minds of these young hev had learned to repeat by ord's prayer, and many texts by frequently hearing the ren repeat them: at length lved to embrace the religion hom they had heard so much, ey had learned to love. They re, to the Rev. Mr. Kahmann, rat St. Mary's. To him they emselves with a child like and declared their resolution pen disciples, of Jesus of Naom they loved, and of whose salwished to be partakers. The posed the children had been me fault in their parents' house, ar of punishment had taken rehim; he therefore kindly but xhorted them to return home, aceforth obedient to their pang to the fifth commandment. of returning, the children emnees, and entreated him not to away from Jesus of Nazareth, im alone they did seek, and as the desire of belonging to Jead induced them to leave their mother. The clergyman was cted to see these dear children ing with tears admission to Jeassured them that he would der his protection, which he had obtained permission of the But as the parents soon came eir children, the matter was the king. His Majesty orderfour ecclesiastics, (two rethe Rev. - Jablopsky and the henbach, and two Lutherans, - Possard, and the Rev. oshould examine whether the n their own desire might be in-Christianity without violating

considering the question theocouncil resolved to decide it he sincerity of the children to ng tests, and by giving the paunity to witness the whole of lags. On the day of examinaparents being in an adjoining the children were separately accorning the reasons of their eir parents; they were told should hinder them from reto them; they were urged to lothes and other things were em upon their return to their hardships they would be like-80, after being baptized, were them in the strongest and g terms. But they were neiby promises nor frightend by and their filial affection moved, yet each of the chiled Jesus of Nazareth to every clow; "Gladly," said they, lego the love of men, for Jesus we fear no hardships, if we the disciples of Jesus, who will on to heaven, where hardships

was now had to another and still The parents were brought where the children were .-Il means of persuasion, entreaings, yea, upon their knees ght the children to return .se for a moment! you are uced into a scene, where the elings human nature is capaought into lively agitation. tenderness of father and mod conflict of the children beaffection and love to Jesus, the ons of the spectators—all bath-Love to Jesus bore away the hristian! were your sincerity lar test, would your love be as raelite, can you still deny that brist which constrains some of n and sisters to forsake all and bim, is a love which beaven to their hearts ?- But to prostory. The second daughdiar favorite of her mother, maternal, heart-breaking ap-

plications, in words blended with filial love ! and Christian fortitude, " My dearest mother, I will go back with you joyfully, and be your dutiful child, if you will believe in our dear Saviour who died for us poor sinners, and who is ready to save you if you but believe in him." The parents then appealed unto the clergymen present, to do every thing they could to induce them to return. But the repeated entreaties, persuasions, promises, and rebukes of the ministers proved all fruitless, the hearts of the children were fixed upon Jesus; it appears that the Lord had drawn these dear children unto himself with the cords of

love, and when he draws who shall lot? After all means had been tried, after full scope had been given for the exercise of pasental authority, (for the parents were allowed to have private conversations with the children,) after it had appeared beyond all doubt, that the children had nothing to induce them to leave their parents, but a sincere and heart-felt attachment to Jesus, the ministers decided that they could not conscientiously refuse them the benefit of Christian instruction. Rev. Mr. Rahmann. the clergyman to whom they first applied, was appointed to instruct them in religion; on the afternoon of the second Sunday after Easter, (April 11, 1717,) they were baptized in the parish Church of St. Mary's by the same minister, before a very numerous congregation, after having first made a free and open confession of their faith. The baptismal name of the eldest was Constantina Freiderika, and the second Sophia Johanna, of the youngest Maria Christiana, with the additional hame of Hirtentrey." The love which these children had to the Lord Jesus has been often admired by all the Christians to whom they were known. It was so ardent that when they met with the name Jesus in a book they would kiss it or press it with both hands upon their bosoms. How does the love of these Jewish children shame the lamentable coldness and indifference of Christian children, nay, of many a Christian in riper years of life !

May such avail themselves of the example set before them in this history, lest the subjects of it rise in judgment with them and condemn them! And may the same love to Jesus be poured from on high inte the hearts of those dear Jewish children who, by God's merciful previdence, are

already brought under the means of grace. The authenticity of this remarkable history is fully attested by the records of the parish church of St. Mary's at Berlin, where it appears also that many very respectable Christians in that town stood as God fathers and God-mothers at the baptism of the three Jewish children.

\* These names seem to have been given them by their God-fathers, with a view to express the distinguished grace of each of them. the three children, Constantina seems to have been the most constant, Sophia, the wisest, and Mary Hirtentry, (i. e. a faithful shepherdess) the most

### SYRIAN CHRISTIANS.

[In the " Memoirs of the Life of the Rev. Dr. Buchanan," recently published, are many particulars respecting his Visit to the Syrian Churches in Malayala, which are not given in his "Christian Researches." The following letter detailing the circumstances of his first reception among them, and the scrutiny to which the English Bible was subjected by these primitive believers, before they would admit its validity, will be found very interesting, and calculated to confirm our good opinion of the common version of the Holy Scriptures.]

" Cochin, 5th Dec. 1806. "My last letter from Travancore informed you that I was about to leave the seacoast, and to proceed into the interior of the country to visit the ancient Syrian churches. I have been enabled to accomplish my purpose. I have visited the remote churches situated amongst the hills at the bottom of the great Ghauts. The scenery of the country was every where delightful; the weather was cool and pleasant : and I have returned from an expedition, which was represented to be dangerous, in perfect health.

" Early in November I left the sea-coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelicar, the first Syrian church.

" The kasheeshas (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah's servants. Their curiosity to know the object of my visit was very great; still greater when I took up their Syrian books and began to read; and when I shewed them my printed Syriac books, which they could read. They produced the Scriptures and their liturgy; also lexicons and grammars, Syrian and Malayalim. The Malayalim, or proper Malabar, is a dialect distinct from the Tamul; but the character is nearly the same. It is considered by the learned Brahmins of this coast as the eldest and legitimate daughter of the Shanscrit.

" In the evening the church was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chanted their hymns, having their faces turned towards the altar. They have no images, but on the walls were paintings

from subjects of Scripture history.

"Next day being Sunday, I had an opportunity of seeing the whole semice, morning and evening, as I sat in the chancel, with one of their books in my hand.— The people were very decently habited, and filled the church.

On Monday morning the four chief elders of the church came with the priests to visit me. I told them I knew their history, and came as their friend, and the friend of their religion; that I knew they had been an oppressed people during a long period. To all this they listened evidently with deep thought and perplexity. They then put a few questions to me. . I told them I was about to visit their remotest congregations, intending to penetrate to Ranniel itself.

Their countenances began now to assume great distrust, and after a few civil sentences, they begged leave to withdraw. I certainly appeared in a most questionable shape among these simple people, who had so little commerce with the world .-In the evening I invited them to another conference. I told them I should set off the next morning for the mountains; that I was much obliged to them for their hospitable entertainment, and begged they would accept something in return. I gave each of the priests some gold, and some to the elders of the church, for the poor; and desired their benediction, that I might go in peace. They then retired with apparent reluctance, looking at the money with dubious countenances.

" I afterwards learnt that they immediately called an assembly. An old man arose and said, What if this stranger should prove to be a true Christian, and a real friend? What proof have we that he is our enemy? It is true no European ever visited us before : but what say you to this man's knowledge of our church at Antioch, to his Syrian books, to his money ? Besides it is said that the Rajah put an emerald ring on his finger. If he do not intend our good, he may have power to hurt us.

" They then conferred with Mr. Swartz's catechist, and my other servants of all casts, concerning my family, country, profession, my present journey, where I had been, and what I had been doing, and what I intended to do.

" After this ordeal I was permitted to appear before their tribunal once more .-The old priest said he was afraid they had judged me too hastily; but that there were some circumstances which he would now communicate as an apology for their sus-

Dr. Buchanan then relates the account which the venerable priest gave him of the various attempts of the RomanCatholics to force the Syrian churches to join their communion, as the ground of their suspicions res. pecting his present visit, and the manner in which he at length succeeded in removing their fears and gaining their confidence.

He next proposed to send a standard translation of the Scriptures in Malayalim to each of their fifty-five churches, on condition that each church should multiply the copies, and circulate them among the people. To this they thankfully assented.

" One of the elders named Thomas, or Didymus, stepped forward and said, 'To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language; but the people love to read it.'

" But how,' said the old priest, 'shall we know that your standard copy is a true translation of our Bible. We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the West we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies as e from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

" But how,' repeated the aged priest, shall we know that your Western Bible is the same as ours?' 'I have here,' said I, 'a Western Syrian Bible, which yourselves can read; and I have an English Bible, which will be interpreted to you .-Let some portion of Scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.' They turned over the leaves of my Bible with surprise, having never scen a printed Syriac Bible before. After some consultation, they proposed that the 3d chapter of St. Matthew's Gospel should be critically compared, word for word, in the Eastern Syrian, Western Syrian, and English. St. Matthew was selected, I believe, at the suggestion of Thomas, who had got his Malayalim translation in his

"It was an interesting scene to me to behold the Ancient English Bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended

"I held a Greek Tesament in my hand,

and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek."

Here a discussion arose respecting the comparative merits of the Greek and Syrise Seriptures, which Dr. Buchanan has given at length in his Researches. After which, he adds, " Not thinking it prudent to proceed further in this argument, I proposed that Jona (the aged priest) should erst read his own Syriac as the standard, with which the other versions should be compared. We accordingly began, and soon finished the collation of the chapter. Jona was satisfied that the English Bible wis a faithful translation. As for the Western Syrian, it agreed with the Eastern nearly word for word. Thomas's Malayafin translation alone was faulty."

n a letter of a previous date, Dr. Bucha an relates the following Anecdote:

At a village near Calycoulon lives Captair W. an old officer of a former Rajah. He is now blind, but his wife reads the Bible whim. Hearing of my approach, he had repared some questions to ask me, which had long been on his mind, relating to the doctrine of salvation. After supper, he quoted several passages from the Epistles to the Romans, Ephesians, and first of St. Peter; and asked, how can these things be? After an hour's discourse, the old man said, ' It is even so, as I hoped.' And be began to weep aloud." It was surely worth a journey from Calcutta to Travancore to resolve the doubts and to shed light upon the path of this aged Christian !

### CONVERTED MONGOLIANS.

From the London Missionary Chronicle of May last.

The Rev. Isaac Jacob Schmidt, of the Churco of the United Brethren, and Treasurer of the Bible Society at Petersburg, has transmitted to the Elders' Conference of the Unity, a very remarkable account of the manner in which the study of the goar pel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs (nobles or princes) of the Mongolians. The account is as follows:

" Having finished printing the first edition of the Gospel according to St. Matthew in the Calmuc language, copies of it were sent to Siberia, to the civil governor. of Irkutsk, Nicolai I. Treskin, a counsellor of state to his Imperial Majesty; which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorinian Burats.

As the above mentioned governor, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it, they took all possible pains to understand its contents; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but formed after the pattern of the Mongol letters; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshurish

The commission to decypher the Gospel was now given to two Saisangs of the Chorinian Burats; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the mongols, and the Prince of the Chorinian Burats, each among his own people, of their own accord, made a collection amounting to upwards of 11,000 rubles, (5501.) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and if possible, other books of the New-Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with; and, at length, the matter being referred to a sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Burats, to undertake the work; which being unanimously approved, Prince Galitzin sent a requisition to this effect to the civil governor at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nomtu, chief of the tribe of Chuwahshay, of about 3000 males; and the younger, Saisang Badma, chief of the Charnagay tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese frontier for St. Petersburg; and arrived here in the beginning of December, 1817. Passing through Moscow, they had the honor to be presented to the emperor, who encouraged them, in the most condescending terms, to proceed in the work. Here the Bible Society furnished them with a suitable lodging; and the care of them was committed to me. They likewise brought recommendatory letters from the upper chiefs to me; expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their

new situation, they commenced their labors with unbounded zeal. Before they began their translation, they formed ex-

tracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I

Here appeared the works the Spirit of God, by the power of the gospel. They listened with silent attention : their countenances became serious; they gave no particular signs of approbation; but said, in a solemn tone, fall of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and, at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed, with delight, their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder, who hired laberers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, for a testimony unto all nations, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows:-

"We have been zealous followers of the doctrines of Shakdshamuni, and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observed the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus him-self were tasking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversation with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. At short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length 1 broke silence, by saying: "Well, my friends, what have you to say to me to-day ?" Upon this, the elder of the two, after an evident conflict with himself expressed himself thus: " We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakdshamuni (the Fo of the Chinese) without finding rest. By God's mercy we have been chosen to translate the gospel of his Son into our language; and, for this end. have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We ac-knowledge Christ Jesus to be our God and Saviour, and are determined to know none other; we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith.-What advise would you give us?" The young Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit thro the Gospel, and as demonstrating the power of that gospel: but I asked them, if they had duly reflected on what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honors, but rather reproach among men; and that he calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that He, who, in order to redeem fallen man, in mercy, offered himself as a sacrifice once forever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst

min called upon me. He converses flu ently in four languages. Our conversa of the air have nests, &c. But they detion to be followers of Jesus, and to share them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus ; that they did not intend, as yet, to inform their friends of the change that had taken place with them; But pray that God may never leave him He is a most interesting man. My hear glowed even to rapture while I told him of | meeting ; he replied no. Waiting for the Jesus Christ my Lord, and I should not reabsence : for that their nation imagined, that, as soon as they became Christians, gret coming to India, if it had been only to they must become Russians (of which both tell this man of Him, whose blood cleanthey and the Calmues have great horror:) seth from all sin.

#### MISSION AT OTAHEITE.

Extract of a letter from Mr. Bicknell, Eimeo, dated 12th of Aug. 1816, to the

Dear Sir,-Bless God with us, because he bath done great things for the people among whom we labor. At length superstition and idolatry are done away, and the Areoi society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the Gospel comes with power, it always

" Blessings abound where'er he reigns, And all the sons of want are blest."

I have lately been twice round this island,

. At Taheite there are about 3000 who are turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray, as they do here. They teach each other to read and write, and they learn very quick-Many teach others the catechism .-

At Huaheine, Raiatea, and Boroboro, we

### REVIVALS OF RELIGION.

Account of a revival of Religion in Bolton Warren county, (N. Y.) communicated for the Aubnrn, (NY.) Recorder.

As early as July in 1817, it pleased Gop awaken, in some measure, the feelings of professors in this place. They began to be more engaged in the duties of religionand some fondly anticipated the time near at hand, when God would pour out his Spirit, and raise dead sinners to life. They were not disappointed. Notwithstanding our destitute situation, as it respected the stated administration of God's holy word and ordinances, their expectations have been realized. About the 8th of Sept. the glorious work which was to astonish the impenitent, commenced. The first subject of the work, was a man in the decline of life, something like fifty years of age .-He was brought to see himself in a dangerous situation, whilst living "without hope and without God in the world." He was soon brought, we trust, to embrace the Saviour. A young man, of his acquaintance, who had always been in the habit of ridiculing religion, hearing of the change wrought upon his heart, and afterwards seeing the visible alteration in his conduct and conversation, could no longer resist. I conclude my report with a fervent wish, that this nation, and especially these He became alarmed and convinced of his undone situation by nature. With an aching heart he began to lament his past contwo awakened Saisangs, may be an object duct. The reproach which, before, he had of the serious deliberations of the Elder's willingly cast upon religion, was now Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the extension of the Redeemer's piercing his soul. He could now plead with those, whose good counsel he had hitherto despised and rejected, to pray for him kingdom is precious. The barvest in the immense regions of the Russian Empire is His language now began to be, for the first time, " God be merciful to me a sinner." truly great, but few, very few are the la-He could now exclaim against the total deborers. Surely the fervor, which fills my pravity of his heart, and viewed himself to soul, while I am writing this, will likewise have been a violent opposer to God and reli-gion. His soul was filled with anguish & he felt himself, as it were, sinking under the vengeance of an incensed God. Prayer, which is the life of the Christian, only lieved for 40 or 50 years that he was one of Christ's lieved for 40 or 50 years that he was one of Christ's rold, and had taken great comfort in relying on his promise, "that they shall never perish, neither shall any pluck them out of my hand," being present when two were disputing on the doctrine of the saints' perserverance, he was appealed to, and asked what he thought would have become of Peter, if he had died at the time he denied his Lord? The old man answered the question by asking, "What would have become of Elijah, if the Lord had let him fall when he had raised him half may to heaven?" and added. "One was just served to increase his distress. Tortured with keen despair, sleep departed-and all the enjoyments of this life, seemed curses to torment him. After continuing in this situation a number of days, it pleased Him,

who worketh all things after the counsel

of his own will," to remove the bitter cup and "shed abroad a Saviour's love into his heart;" life, light, and love, beyond expres-

ion, broke into his soul, while he praised

od, that he might hope for peace and ardon through the blood of Christ. With he views which he now had of the characr and perfections of God; and the lost ad undone condition of sinners in a state nature, he appeared anxious for the pro-otion of Christ's cause. He now invited young friends to retire during the inrval of divine service on the Sabbath, to adjacent wood to spend the time in reli-ous conversation and prayer.

From this time the work general solemnity prevailed. The ardened sinners, and most violent oppoand stood gazing with astonishment on the mighty scene. Conferences, prayer-meetings and other religious meetings were attended almost every evening in the week. We now began to hear of more frequent conversions, and new cases of conviction. One other young man's case, merits atten-

tion. He had embraced the idea, that morality, honesty, and a few other qualities of the like nature, were sufficient to carry a man to heaven. With such views he determined to resist all solemn impressions and hazard the consequences. To effect his purpose he resolved on a Sabbath evening, in which a conference was appointed, instead of attending meeting, to go to an orchard near by and steal apples. Being asked by a friend, about the usual time for collecting for worship, if he were going to people to have sufficient time to collect. and for the darkness of the night to cover his hellish design, not realizing that God beheld him, he had a few moments for reflection. In this short space he became impressed with the idea, that if he pursued his determination, he should, in the very act of reaching forth a hand, to violate that command, which says, "thou shalt not steal," drop down dead. The impression was irresistible, and he was under the necessity of abandoning his purpose. He turned his course and went to conference, feeling, as he afterwards expressed, when he entered the house, as though he should

The meeting commenced—the one thing needful was urged with force-every word pierced him. At length the young man, first mentioned, arose, and for the first time in public, began to speak the language of a heaven-born soul. This had the desired effect, he was no longer able to conceal his distress; he burst into tears, and sobbed aloud. His sins tortured him-he was now ready to confess every act in his whole life was sin, and proceeded from a heart totally depraved. He felt himself now in the broad way to hell. He could now discover the justice of God in punishing sinners. He trembled, he shook and quaked for fear. His distress became so severe that he dare not go to sleep for fear of waking in eternal burnings : Suffice it to say, be continued in this situation four or five weeks, with but little variation, in which time his flesh wore away, like a person sick, and at times convulsed. At length, however, he was brought to rejoice in the glorious "light and liberty of the Gospel." He thought, at the time his load was removed, the air in which he breathed, had changed.

This glorious work was carried on a mongst the children and youth, until about the 10th of January. In this great work of the Lord, 48 persons were hopefully converted, and 16 gained new evidence, that they had experienced religion, and took hold of their hope. While this work was carried on amongst children and youth,not more than two, I believe, of even middled aged, or aged, were brought to entertain hopes of a change of heart. This last fact is, I think, a great encouragement to youth and children, to engage in the service of God-while it affords a solemn warning to the aged, who are yet " in the gall of bitterness and in the bond of iniquity."

Yours, &c. THOMAS Mc. GEE. Bolton, May 27, 1818.

Account of a revival of Religion in Wilkesbarre, and Kingston, Luxerne county, Pennsylvania; communicated for the Auburn, (N.Y.) Recorder.

The subscriber, residing at Sempronius, in the county of Cayuga, is engaged for six months of the present year, in missionary labors, in the northern and western parts of the State of Pennsylvania, under the patronage of the Hampshire Missionary Society, in the State of Massachusetts. The religious aspect of this portion of the country, is perhaps as little known, in general, to the great body of the community, as almost any other section of the UnitedStates, of equal extent. On the banks of the Susquehanna, are built the flourishing towns of Kingston and Wilkesbarre; the former situated on the western, and the latter on the eastern side of the river, which, between these places, is about fifty rods in width. These towns, were settled, at first, principally by emigrants from Connecticut and other parts of New-England. In Wilkesbarre, is an incorporated borough, of the same name, in which are situated the coupty buildings and a number of elegant mansions. It is a place of considerable activity, and gradually progressing in importance, as it respects mercantile and other concerns. A church was formed here in the year 1804, by the Rev. Messrs. Jabez Chadwick, and James W. Woodward, missionaries from Connecticut, consisting of about twenty members. Soon after this, the Rev. Ard Hoyt, (now engaged in the Cherokee Mission, and formerly of Danbury, Conn.) came to this place, and was ordained pastor of this church and congregation. He continued here upwards of ourteen years. The church is composed of inhabitants both of Kingston and Wilkesbarre. A great proportion of the people in both towns, embraced the Armenia sentiment; but the pastor, in common with the great body of the Congregational and Presbyterian clergy in our country, em-braced the Calganistic.

In an agreeable personal interview which had with him at this place, in May, 1814, he stated the difficulties he had to encounter, and the opposition he met with. He appeared to be (which character, I am happy to state, he still sustains in an eminent degree) a truly faithful laborer in the Loui's vineyard. Although he was never blest with a special revival during his ministry in this place, yet he was favored with some choice drops of heavenly dew, from time to time; so that when he left this for Chickamaugah, in November last, the church had increased to about seventy .-He has several spiritual children here, (with some of whom I have formed a bleasing acquaintance,) who still, and probably ever will, " rise up and call him blessed." May the Divine smiles continually rest upon him and his beloved family, and his fellow-laborers, and crown their exertions with abundant success, among our red brethren and sisters of the Cherokee nation ! e has probably sowed much seed here, which has already taken deep root and bears fruit, and it is hoped will continue so for many years yet to come.

"Though seed lie buried long in dust, It sha'n't deceive their hope; The precious grain can ne'er be lost,

For grace insures the crop." At the time of his departure from this place, it is true, religion was at a low ebb, in both places. But soon after this, the Rev. Messrs. Barrows and Taylor, (two zealous and promising young missionaries, under the direction of the New-York Evangelical Society of Young Men) came to this place. The meetings for public worship, prayer, and religious conference. which were frequent, soon became full and solemn. It now was evident that the Lord was about to make this late barren waste. " a well watered garden, which the Lord hath blessed." This joyful work was very visible in both places. Several, after a short season of pungent conviction, were made the hopeful subjects of divine grace. Some of these had been openly immoral and awfully profane; but the greatest proportion of them had been dedicated to God, by pious parents, in their infancy; and some of them have told me, that the pious counsels, entreaties and prayers of their parents, had never been erased from their memories, and were instrumental in bringing them to discover the plague of their own hearts. How great encouragement this, to parental fidelity !

On the second Sabbath in March, (a Sabbath long to be remembered with the most pleasing sensatione, by the children of God on the plains of Wyoming,) both congregations convened at the meetinghouse in Wilkesbarre. The house, though spacious, was crowded, and the congregation was solemn as eternity. Such a day was never before witnessed on this part of the banks of the Susquehanna. By desire of the Rev. Mr. Taylor and the church that faithful and worthy servant of Christ, the Rev. Ebenezer Kingsbury, pastor of the church in Hanford, Susquehanna county, (forty-five miles north-east of Wilkesbarre,) attended, and assisted in the solemnities of that memorable day. The holy communion of the Supper was administered, and twenty-seven young friends of the Lord Jesus came forward and publicly espoused his cause. They were, principally, under the age of thirty years. Surely, the children of God on earth, as well as saints and angels in heaven, rejoice in view of this delightful and interesting spectacle. One has been admitted, at a late communion, and also several by letters from other churches, making in the whole, about forty that have been added to the church, during the winter and spring past. I preached here the last Sabbath, to a full, solemn and attentive congregation. Surely, "it was good to be here." Although there are no recent instances of religious inquiry, yet it is to be fervently hoped, that the shower has not entirely passed by. There is some prospect that they will soon again enjoy the stated ministrations of the Gospel .-Soon after the memorable Sabbath in March, the Rev. Mr. Kingsbury returned to the people of his charge, much animated and strengthened in the glorious cause. He preached to his own congregation, and likewise to that of Waterford, an adjoining society; related the joyful tidings from Wilkesbarre, and exhorted them to arouse from their stupidity, &c. His words were indeed "with power," The sacred flame soon spread in his own society. Several of the youth were speedily engaged in in-quiring what they should do to be saved. in the course of a few weeks, twelve or fifteen were made the hopeful subjects of renewing grace. For the first time, a work of grace was evident in his own house, among his children; three of whom, two sons and a daughter, were seriously impressed. I paid a visit to that worthy family a short time since, and obtained a comfortable hope concerning the daughter, that she is indeed born again. The sons were also very serious. O! that they, as well as the other children of that venerable servant and handmaid of the Lord, may be brought safe into the fold of our divine Emanuel? Nine of the above subjects of the work, youth of both sexes, have been added to the church. I fear, however, that the work, at present, is on the decline. I preached in Waterford, and spent

few days there, the last Sabbath in April .-It was truly a time of refreshing to my soul, from the presence of the Lord. It appeared that the fire was kindled on the return of Mr. Kingsbury from Wilkesbarre, but did not burst into a flame, until about twelve or fourteen days previous to my arrival. The church were settled on their lees, and were reduced to five male members, and a few more females. They never had a settled pastor. Immorality was every where prevalent; but the scene was suddenly changed from gloomy night to joyful say. The work of the Lord became conspicuously visible. The Rev. Messrs.

York, Wyax, and Judd, of M. paid a visit to Waterford at the of the work, and their labors were blessed. On the Sabbath I prese them, I delivered three discour the third at nine in the evening. ences were unusually numerons and tive: Several were bathed in ter groaned under their burdens of gui though it was then a late hour, they a ed a full hour longer, until I advise to retire to their respective home still they left the place of bearing rently with great reluctance. Before retired, a young man of great pron of the subjects of the work, add youthful friends, with great force lemnity, on the concerns of their All was silent as the house of death requested me to pray for them, and questing those to rise who desir prayers of their Christian friends, ar determined to serve the Lord, to tonishment between thirty and fo from their seats, trembling, and an inquiring what they should do to be How beautiful the prespect!

A recent communication from the announces that this number has be pounded for admission to the chur that the glorious work is still prog

Yours, in the Gospel of Christ. Wilkesbarre, Luzerne munty, Pa. June.

# ORITUARY.

Communicated for the Boston DIED, in Winchester, (Con.) Jime Deacon Alpha Rockwell, aged 50 y following is an extract from a Sem at his funeral by the Rev. James Bo Acts viii. 2.

Deacon Rockwell, who was the boin in Colebrook, and from that de named Alpha, was hopefully called into dom of Christ when a youth of 17 year that time, the church and the best in men have enjoyed the benefit of his la thoughts were much devoted to these His example-(I know that exception admitted in every case)-but his exa formly favored them, as did his counsel exertions, and his prayers. "He was much distinguished, from

hood, by an equanimity of mind, which him peculiarly amiable both as a man Christian. So far as information is posse are united to ascribe to him this trait of in an eminent degree. There was not as known, even to her that bare him, in was sensibly affected with that peevishin is common to children. If a fault market portment in his family, it was mildness an extreme. Mildness and affability intercourse with his family and all his These characteristics gave him peculiar in his situation in life; the perplexities ness did not ruffle him; reverses did n his serenity. He undoubtedly encoun ficulties in managing his own heart; bu cipline to which he had long subjecte ions as a man, gave him such com himself, in whatever situation he was p with whomsoever he had intercourse, rare indeed, if ever, that he was be imprudence. He possessed, in no gree, the ornament of a meck and or We have never seen him provoked to r for evil; we have never seen him assu overbearing, nor practicity mean institutional mean institutional means advance himself; but uniformly mode tiring. To the extent of his power, yes youd his power, he was ready to sen No one was too low for him to serve, a vice too humble for him to perform for when propriety or duty rendered it him to interpose. No circumstance the those with whom he was associated, as to be overlooked by him. No inco which a friend might suffer in his pr so trifling as not to cause him pain. to the trouble which iriends mi acts of kindness to him, but did not see account of the expense of convent strength, or health in performing kind them. It did appear to me, and I trust are coincident with those of all of you him intimately, that if he sought for pre-it was according to the direction of this soever of you will be the chiefes, shall vant of all." Yet he was firm—meekt yieldingly fixed in defence of the sentin practice which he deemed evangelical believed that expressions of courtesy, The word of God and the expenses Spirit gave him, led him to embrace the sentiments of the reformation. Of the of these sentiments to produce meeking and zeal, his life was a happy ille manner of life which God enjoined, be violate; and those that did not confor he would not countenance.

His character, as a man of busing with industry, precision, mlegrill Though his constitution was always ! men have been more active, or acc more. Together with diligence in but maintained that method which seldom the emission of what demanded his atte this means, though his secular concer tensive, and might often be intricate, that dispatch which always afforded duties of religion. And such was that tiousness which he maintained, that he with freedom and delight. My kna him has been intimate. The intimacy tween us—of friendship has long that ing of the ties by which we were unit me but illy repared for any present dull long considered this dear friend as a rat of a man in business, possessing, unframe of mind so devotional. He we ready to have a solution to en ready to turn from secular things, to e interest and delight in religious con in the social religious duties of the co With diligence in business, he maints cy of spirit, and served the Lord, so far acquaintance could afford opportun in the ordinary concerns of life, as tention to the appropriate duties of me The morning and evening sacrifice wi His heart was greatly affected with tance of parental duties. It appears in vate writings, which it is found that to considerable extent, that the salva children lay with improves registion in his house with every returning mol children lay with immense weight on These writings express deep humik failure in the duties towards them covenant requires, connected wi agonizing prayers, that divine grace is them. The social conference is his as uniformly animated by his presence & circumstances would permit—
his zeal and rendered interesting took in its exercises. Nothing by dences could keep him from the He valued all his religious privile known no man more careful to

Oif I could dr fore God hi

get rid of;

of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and effiction or out of levity & indifference.

Jesus himself, on this subject, had caused them no small anxiety and struggle. They

mentioned, particularly, the parable of the

sower, and the different kinds of ground

upon which the seed fell; also the words

of Jesus, Matt. x. 37, 38; likewise our

Saviour's address to the youth, who would

first go and bury his father-Let the dead

bury their dead : further, what he says of

himself-The foxes have holes, the birds

clared, that it was their firm determina-

in his repreach, if that were their lot;

though they, at the same time, did not deny

their wish, that such trials might not befall

and their influence, were considerable;

in order to prevent, as much as possible

all mistakes and prejudicies during their

that this idea was dreadful even to THEM,

personally; for they did not wish to forfeit

their nationality. They therefore hoped, that the emperor would grant to them, and

to all who might be converted, liberty as

to their manner of life, so far as is consis-

tent with the precepts of the gospel; and,

more especially, that faithful teachers

might be sent to their nation, to point out

to them the truth, and to guide them in

I approved their plan; but begged them

to be quite passive, and take no steps on

their part, but merely to state their ideas

candidly to me, knowing that I loved them,

and would therefore willingly do all in my

power to serve them. As to the teach-

ers whom they wished to have employed

among their nation, measures would be ta-

ken to procure them : but that they should

not forget to apply, in all their concerns,

to Him, who loved them far more than

men could love them; who had begun the

good work in them, and would complete it.

if they only obeyed 'his voice in all things;

and who would find means to remove all

After this, I had two or three conversa-

tions with them, in which we spoke on se-

veral of the principal points of the Chris-

tian faith. These conversations gave them

great pleasure: but they inquired, why I

had not told them all this sooner. I an-

swered: "You are, as yet, but babes in

Christ; and, with such, the pure milk of

the gospel agrees best: as you grow in

grace, you will be able to bear strong

meat, and will also receive it. But al-

ways recollect our Saviour's significant

words-- Except ye be converted, and be-

come as little children, ye shall not enter

the kingdom of heaven. All of us, without

exception, have frequent occasion to be-

come as little children again: if we ne-

glect doing this, we may indeed become

learned divines; but we loose the spirit of

the Bible, which reveals unto us our in-

sufficiency and defects, and directs us to

Jesus. You would thus be in danger of

becoming such men as you have found

the Pharisces and Scribes of old to have

been, and now know a great number of

your ownLamas to be, in your own country.

Before I conclude, I will add a few

words concerning their translation of the

Gospel according to St. Matthew, in the

of the language, their translation is the

best that can be procured. No European

could have executed it so well; nor will

any one be able to do it, for a long time to

come. These persons are not only most

profound scholars in their vernacular

and learned dialects, insomuch that they

could explain the meaning of many words

and phrases to me in a way in which I

have sought for in vain, among the Cal-

mucs; but they are well versed in the language of Thibet, and can read the Thi-

betan characters with as much ease as the

Mongolian. They immediately under-

stood me, when I spoke Caimuc with them;

but, in the beginning, I found a difficulty

in comprehending their meaning, partly

on account of the great difference of dia-

elect, and partly because they introduce so

many guttural sounds in accented syllables

inspire those who read the report.

St. Petersburg, March 7, 1818.

ANECDOTE .- A pious old man, who had be-

I. J. SCHMIDT.

According to my insight and knowledge

Mongol language.

external difficulties, if it were his will.

the way of salvation.

They replied, that they had well considered these things; and that the words of

MISSION AT MADRAS. Extract from the Journal of Mr. Knill, Madras, August 21, 1817.

This day a learned and interesting Brah- o was on religion. I followed him, but he took shelter in all the old subterfuges of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook: I said, What will become of your precious soul! O Sir, your soul, your precious soul! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. JesusChrist alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet know no further. A gentleman entered, and our conversation ceased. I left him

D: 40:

Rev. Mr. Weston, Sherbourne.

works a change for the better in man.

preaching the Gospel, and have just returned from a preaching tour round Taheite. There are about 700 people on this island who have embraced the Gospel, beside about 500 who are with us. In every district they have built a place of worship, which they have prayer thrice every Sabbath day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice, and some three times a-day.

The king writes better than any of us.

believe there are nearly 4000 people who embrace the Christian religion although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, re-

cally affected with the importance of these rileges to others, he was laborious to excite to value and improve. Understanding the iss of the various charitable institutians of the out, he was their warm patron and beneficent

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et. ney of spirit, and diligent and punctual pee on the instituted means of religious imnt, evidently bore him forward in the diand rendered his attainments superior to many. He has informed me that though exercises were clear, his hope was not dent for some of the first years of his Chris-These years were remarkable for spiclension in the town, which he found ocplament in himself also. He did not enjoy ment opportunity to profess religion, nor lend on the stated administration of God's since his profession of religion, which took the year 1800, he has been eminently a Christian. Besides the evidence which al manner of his life affords on this subwill lay before you a few very brief exfrom his private writings and lead you to me of his death-bed.

mmunion season in March, 1816, he thus "The communion was very full and so-think the most interesting I ever saw; that Christ was present at his table. A at was peculiarly animating; that affordforetaste of what the church enjoys on When we enjoy such seasons, how small ald! how is significant do all things apworldly nature ! They dwindle into nompared with the Lord Jesus Christ. O.

one is Christ " bath which preceded the commencethe sickness of which our friend died, in the vows of God's people, which had subject of the day, he thus writes:—"O, Saviour, how hast thou borne, even to ing with thy servant! How many vows, my promises, made not only in sickness. 's house, have been strangely forgotporly performed, and indeed, altogethed by one who professes to love thee ! macherous heart ! O, dear Saviour, unoghelp, all promises are vain'. Pardon, I thee, for thy Name's sake. Pardon a er, and enable him, in future, better to Name, and more faithfully to keep his

ath. Feb. 15, 1318 .- This is the sixth ince, by reason of sickness, I have been om God's house. Although I have not ted to attend in public, I would bless ne that he has, on no Sabbath left me omfortless; and on some of his holy ve reason to bless his holy name that I unusual tokens of his presence. Blessed hat this is a day in which he has not fore. O how sweet, how precious it is to e with any token of his presence! Our Fach is in Heaven is willing to own us as dren. Omy Saviour, enable me to bless e thy name forever and ever." After in the course of this sickness, on greatess in his house, he thus breathes forth

ord my God, I would implore of thee d wisdom and fidelity, that in future, I abled to be faithful. O Lord, so long st continue the life of thy servant, and these children, do enable thy servant hful to this solemn trust, and enable thy perform these resolutions which I have ned. My Father which art in Heavd again implore forgiveness, and ask for for strength, and for thy divine assistthis very important trust, through Jesus ronly hope. Amen and Amen." The closes the account of his feelings which eft on paper. "I would here acknow-God's great goodness to me in this sickness, ng me peace of mind, in the enjoymen oly word and the light of his countenance has been very precious. Lord Jesus, I de-

to bless thy holy name." eace and joy which he records among the rises of his pen, together with his desires the great and holy name of his Redeemto increase till death closed the scene. ahis last Sabbath in this world, he said to coming to his bed-side, "How precious ath! The disciples were early at the he, we cught to begin to worship early." ay preceding the night of his death, he ed the following things which w at the time. "Jesus Christ and his salpear precions. I have very dear friends ents to this world which I cannot enrid of; but O the precious blood of have just been trying myself to know willingness to go is owing to the disor whether I am wholly resigned. I

not deceived; the way of salvation is I do not want any thing altered ; I be patient to wait till God shall take He said, when the privilege of being m his distress was mentioned to him. to God's will is the greatest privicould drop this body of pain and diser the New Jerusalem, it would be ut I hope I shall be patient and wait

ving is a written statement made by got friend who was present. "About bre he died, apprehending that he was state, and in the full exercise of his lties, Deacon Rockwell commended God in prayer, in which he acknow-God his unworthiness, sin and guilt, ked God for the hope he had that his sins med through the atomement of Jesus esought the Lord that for such of his had been unworthy the Christian prosincere repentance might, for Christ's cepted. He disclaimed any hope of ness, except only through Christ; the divine aid and support while debanks of Jordan; prayed for his riends, and the church of God, comn to Him who was all his salvation ire. Uttered in feeble, but expresis the words of the Apostle, which he d, " The sting of death is sin ;" deto be gone, and triumphed in O death, where is thy sting? O grave, victory? But thanks be to God who victory through Jesus Christ our his time his children were called awhom he addressed suitable admolives of religion and devotedness to ed to them such remarks and adresponded with the state of feelrved in them severally, and como God and the care of his grace.and bid farewell to his children sed the throne of grace, but his me inarticulate, and soon after, but few of the usual struggles of

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## LIBERALITY.

stephen N. Rowan, recently returnthrough N. Carolina, S. Carolina, has reported the collection of \$2875 ads of the United Foreign Mission ately instituted at New-York.

M Dowell, of Elizabeth Town, New ly returned from a tour to the southeted ten thousand dollars, towards nt of the Theological Seminary at Princecollection in Dr. Kollock's church, he received 1,500 dollars !

ter of the American Education Sodges the receipt of the following Treasury during the month of June subscription \$3; Donations \$1257, 65 at Life Sub. \$40; Total \$1300, 65.

THE RECORDER.

BOSTON, THESDAY, JULY 7, 1818.

Treatment of Negroes in Charleston, S. C.

We gave in our last a short account of the persecution waged against the Blacks in Charleston, for assembling on the Sabbath day for Divine Worship. We have rarely recorded a deed that excited emotions so unpleasant. Tenderness for the reputation of our country-pity for the sufferers-abhorrence of their persecutors, or of the laws which decree such penalties-respect for the rights of conscience-dread of the vengeance of heaven on the land that nourishes a spirit so unchristian-conspired to produce in us a heartsinking that we cannot describe. Whatever excuses may be offered, or whatever pleas may be urged in vindication of the course pursued, the fact can never be divested of its baseness and guilt. It is often said that slaves in this country are well treated ;-allow that in many instances they are so; in many others are they not treated with more inhumanity than the beasts of the field? But in this case, not only slaves, but blacks as free as any man in the country, are taken up on the Sabbath, and committed to prison, and sentenced to continued confinement, to the whipping-post or a leavy fine, and to banishment from the state-for what? Because they assemble quietly to worship "the God of love and peace" on the day which he has expressly set apart, and required to be devoted to his worship! It will be said that such precautions are necessary—that large assemblages of Negroes cannot be permitted with safety to the country-not even if assembled to serve God! Admitting this to be true, we have no hesitation in saying, that the time is not far distant when signal judgments will be necessary to break the yoke of the oppressor and let the oppressed go kee; or when assemblages of Negroes will be formed for less holy purposes than to serve Jehovah and those men who deny them a privilege to which God has entitled the black and the white alike, will fall victims to other passions than those encouraged in the temples of the Lord.

We deprecate the retributions of incensed justice on our country; and are willing enough, for the ease of our own consciences, to admit that some portion of our guilt has been centracted in those "times of ignorance" which God may " wink at ;" but those times are passed away-" we are now commanded to repent," " because God hath appointed a day in which he will judge the world in righteousness," when " the hire of the laborers who have reaped down our" Southern "fields, which is by us kept back by fraud." or even paid in stripes and imprisonment, shall enter the ears of the Lord of Sabaoth.

Some light gleams athwart the "darkness visible" in our future prospects. A reforming spirit arises even in the South. Thousands of our fellow-citizens feel the grievance of a vast mass of population, deprived of the rights of freemen in the bosom of a free country, and are seriously engaged to redress wrongs that have been inflicted, and relieve the nation from the guilt and apprehension under which it labors. Will not the fact that has occasioned these remarks, serve to stimulate their zeal yet more, and furnish them with new energy, in the prosecution of their benevolent designs? And will not the same fact serve to loosen those ties by which the free negroes have felt themselves attached to this free and Christian country, and remove out of the way one of the strongest objections to the Colonization Societies recently formed, viz. that "the blacks love this land of liberty too well, to be induced to return to the land of their fathers?"-However these questions may be settled, of this we happily have no doubt, "that the wrath of man shall praise God, and the remainder of wrath, he will restrain."

> For the Boston Recorder. MAINE MISSIONARY SOCIETY.

The annual meeting of this society was holden June 24, in New-Gloucester. The evening preceding a prayer-meeting was attended at Rev. Mr. Moseley's meeting-house. An unusual number for such an occasion were present. Next morning, at five o'clock, another meeting of the same kind was attended at the same place. At nine o'clock the regular meeting of the society was opened with prayer. The Report of the Trustees was then read by the Secretary. This report gave a very interesting view of the operations of the society the last year. It was highly gratifying to the society as well as to the spectatators, to hear from the missionaries themselves. accounts of the success of their labors in different places. At Bethel a very considerable revival crowned the ministry of Mr. Hilliard, who was em-

loyed as a missionary for some time in that place.
At three o'clock the public a croises commenced. The meeting-house was crowded; the people were solemn and attentive. The sermon was delivered by Dr. Appleton, from Isa. lix. 21 .-This discourse was written in a style neat, plain, and easy to be understood by the whole audience. The music on the occasion was excellent. The concourse of people was great-the day fine, and

every thing agreeable. very thing agreeable.

There were about 40 ministers present on the occasion. The Rev. Mr. Mosely and his people are entitled to much credit for their generous hospitality and their liberal contributions to the funds of the society. The receipts the present year amount to about \$1700 exclusive of considerable sums expected from the towns on the Penobscot river, which were not represented on account of distance. Capt. Ladd of Minot gave himself \$30, and Mr. R. Cobb of Portland, \$50. While the members of the Society were happy in hearing of the success of their mis could not but be deeply affected with the cries of numerous fellow Christians, scattered through the wilderness, who are hungry and thirsty, and cannot be supplied. This society, which at its commencement, was like a little stream, scarcely perceived, winding its course through the fcrest, has now become a powerful river. But the operations of this society increase the applica-tions for aid. Those, who taste of her waters, desire to drink again, and, like the woman of Samaria, bring others with them.

maria, bring others with them.

The officers of this society for the ensuing year are the following:—Rev. Kram Balley, President—Rev. Eliphalet Gillet, Cor. Secretary—Rev. David Thurston, Rec. Secretary—Hon. Ammi R. Mitchell, Treasurer—Trustees, The President, ex officio, Rev. Jesse Appleton, D.D. Rev. Jonathan Scott, Rev. Jotham Sewall, Rev. E. Gillet, Rev. Jonathan Ward, Rev. David Thurston, Rev. Edward Payson, Rev. Asn Rand, Rev. Jonathan Cogawell, Hon. Ammi R. Mitchell.

The next meeting of the Society will be on

The next meeting of the Society will be on

the fourth Wednesday in June, 1819, at Augusta. Rev. Mighill Blood first preacher, Rev. Jonathan

Cogswell, second. paries will this year be instructed to establish Sabbath Schools wherever they labor, and to encourage stated meetings on the Sabbath and to encourage stated meetings on the Sabbath and the reading of suitable sermons when they are gone.

SUNDAY SCHOOL REPOSITORY.

The number of this valuable publication for June, contains an interesting collection of matter relating to the subject of Sunday Schools-4institutions of great importance to the community, and producing effects which must deeply impress every good mind with the most favorable sentiments of their utility. The account of the annual meeting of the New-York Sunday School Union Society, held in May last, contains an in-teresting history of the progress and suc-cess of the society. From an address made at that meeting by J. Bristed, Esq. we copy the following anecdote:

"A few days since, a young man, about 19 years of age, called at the British Consul's office, in New-York, and made himself known as one. whom, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears .-No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and morality which he learned there, have strick-en deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil, in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow."

Extract of a letter from the Rev. Justin Parsons,

dated Pittsfield, June 20, 1818.
"I have opened six Sabbath Scnools, (viz.) one in Pittsfield, two in Stockbridge, two in Bridgewater and one in Hancock. In the whole there are about 500 scholars. In Pittsfield, where it was first set up, it begins to have some serious effects. The following anecdote may serve to illustrate the happy effect of these schools on the minds of children. Two little boys came to a blacksmith's shop to get work done; while the smith was doing the work, he noticed the boys engaged in conversation the outside of the shop; he listened and found they were conversing on the deit of the Savior. One says, "Mr. - says, Jesus Christ is not God, only a creature." other replied, " the Bible says he is God." (then run over the texts he had learned at the Sabbath school) now says he, " which shall we believe Mr. Middlebury Messenger. or God ?

FOURTH OF JULY.

The anniversary of our National Independence, occurring on Saturday last, the dawn was ushered in, by salutes from the national ships now in our harbor, from Forts Independence and Warren, and from the Boston Artillery Companies, who severally displayed the new flag of old thirteen States, bearing that number of stripes, agreeably to a late act of Congress.

Between 9 and 10 o'clock, a procession was

formed at the West Boston Meeting house, con-sisting of the Trustees of the Massachusetts General Hospital, and the principal Societies in Bos-ton, particularly that of the Mechanics, the Mafamily, and other charitable institutions, together with his Excellency the Governor, Lieut. Governor, Council, Heads of Department, civil & military officers, and strangers of distinction .-When formed, the whole was escorted by the Independent Company of Cadets, and Boston Light Infantry, to the Hospital Square, in North Allenstreet, when the ceremony of laying the founda-tion stone of a splendid came, dedicated to ob-jects of public charity, was performed. The throne of Grace was addressed in prayer, by the Rev. Mr. Lowell, and Mr. Eaton, the latter acting as Chaplain to the Grand Lodge; when the most Worshipful Grand Master, Francis J. Oliver, Esq. after a short, but appropriate address, proceeded to lay the corner stone in ample Masonic form. depositing underneath a number of coins, and a plate, bearing the following inscription ;-

THE CORNER STONE OF THIS EDIFICE Designed as a GENERAL HOSPITAL, ed by the munificence of the COMMON-WEALTH OF MASSACHUSETTS, and of many of its liberal citizens, was laid at the request of the Trustees of the Massachuselts General

Hospital, by the Grand Lodge of Massachusetts. FRANCISJ. OLIVER, Esq. Grand Master. His Excellency JOHN BROOKS, Governor, His Hon. WILLIAM PHILLIPS, Lt. Governor, President of said Corporation, and a most munificent donor.

The Municipal and Military Officers of BOSTON, Assisting at the Ceremonies;
This fourth day of July, A. D. MDCCCXVIII.
and of the Independence of the United
States, XLIII. Anno Lucis, 5818.

The Plate, Coin's, &c. which were highly ornamented with roses and other flowers, was in the procession, by Master William G. Prince. son of the Treasurer of this humane Institution. A salute from the military escort, approunced the deposit of these memorials; when the Hon. Mr. Quincy, closed the performance, by an animated address to the auditory, on the objects of the Hospital, and that spirit of philanthropy which had produced the means of establishing it, on so broad and extensive a foundation.

The procession then separated. At 11 o'clock. the supreme Executive of the State, assembled in Senate Chamber, where his Excellency the Governor received the customary salutations of respect, from the state and national officers, civil and military, then in town; and about noon, being united with the municipal authorities, went in procession, escorted by the Cadets, to the Old South Church, where an Oration was pronounced by Francis C. Gray, Esq. on the merits of the revolution, and the peculiar character of our fathers, who conducted the same.

The services of the Church being over, the Escort returned to the State House, where the company of invited guests, amounting to more than four hundred persons, partook of a cold Collation, in the spacious area on the lower floor of that edi-The pillars were suitably decorated for the occasion, with military implements, flags and em-blems, which were dispersed with much taste and

This anniversary was also celebrated by the ensummation of an effort to advance the handicrafts of our country, by the award of premiums to Apprentices.—Ten handsome casks were ex-hibited in front of the State-House, as candidates for the premiums which have been offered by the President of the Massachusetts Charitable Mechanic Association .- After a careful and impartial examination, the premiums were unanimous-ly awarded by the Committee, consisting of Capt.

Purkett, Mr. Barry, and Mr. Clark, as follows: To Robert Ripley, of Boston, for the best Cask, (128 gallons.) the premium of Twenty Dollars.—
To George Fitz, of Newburyport, for the 2d best, (about 40 gallons,) a premium of Ten Dollars; and to Sevall Smith, of Cambridgeport, for the 3d best, a premium of Five Dollars.

The awards having been announced, the premium Casks were presented to the Association, were excerted by the Marshals, to the house of the President, where a collation was provided, and where the premiums were paid in American Gold, and the young men received Certificates of their success.—Many of the Casks, which did not obtain the premiums, were of fine workmanship, and

were all purchased by Members of the Associa-

At 8 o'clock, an elegant standard was presented to the Independent Company of Cadets, by David Sears, Esq. and received by Major Adams with appropriate addresses.

[Boston Gaz.

DOMESTIC NEWS.

Capture of Pensacola.

SAVANNAM, (Geo.) June 19. The following authentic letter was communicated for the Milledgrille Journal, by Dr. Wat-KINS, the Post Master. " Mesers. Grantlands-I take the liberty of in-

forming you, that Gen. Jackson took possession panish town of Pensacola, on Sunday, about 10 o'clock, without the firing of a gun The governor of the place and some of the inhabitants have betaken themselves to the Barancas, with a determination to maintain the post as long as possible. The General was making preparais to move against the Barancas on Me morning when my informant left Pensacola. His force is said to be 1200, and that of the enemy 200. The Barancas is strong, situated at the entrance of the harbor; but is commanded by an eminence of which there is a fort.—The taking of the latter will insure the former. His soldiers suffered considerably, before their arrival at Pensacola, for provisions. They had lost all to about 180 horses-but they are represented as being in the ve ry best spirits, and regretting that an opportunity of fighting has not yet offered. This is very

pleasing intelligence to this part of the territory."

POSTSCRIPT.—The St. Stephens Halcyon,
of the 2d inst. mentions, that the Barancas had been bombarded three days, with the loss of two Americans and thirteen Spaniards, and that then a mutiny in the garrison compelled the Commander to surrender. It is added, that Gen. Jackson, having finished his work, was on his return to Tennessee.

A letter from Fernandina, dated June 15th, received at Savannah, mentions that Genarel Jackson, after taking Pensacola, was to proceed against St. Augustine, and that the U.S. troops stationed at that place were ordered to be held in readiness for that purpose.

New-York, July 1 .- Melancholy Accident .- On Wednesday morning, the store and dwelling-house of Philip Smith, merchant at Bedford, Westchester county, were burnt to the ground, with the contents of the store, and part of the furniture of the house; and, what is more painful to relate, one of Mr. Smith's children, a boy about 10 or 12 years old, and a son of one of his neighbors, about 14 years, were also burnt so badly, that they died the next day: two other boys are not expected to live, and several other persons seriously injured. This dreadful catastrophe was occasioned by

the boys playing with gun-powder in the store, the flashes of which communicated to and exploded several cannisters.

FOREIGN NEWS.

Patriot Success in Chili.

NEW-YORK, JUNE 27, 1818. Translations from a file of Buenos Ayrean papers received via Baltimore.

DESPATCH OF GEN. ST. MARTIN.

Head-Quarters, plain of Maypo, April 5, 1818. Most Excellent Sir-The checks that the arms America receive are precursors of her liberty. Your Excellency already knows, that a surprise that could not have been anticipated, and not the valor of the enemy nor the timidity of our troops, gave to him at Licari, a momentary victory, by spersing in the obscurity of the night a part of our army; but the honor and the constancy of the defenders of the country have this day completely triumphed. The enemy, who had acquired confidence and become elated with pride and ridiculous self-conceit, had the arrogance to approach close to Santiage, upon which our for ces had retired. Three days since he passed the Maypo; his movements indicated his intention, when favored by darkness, to repeat the scene of the 19th of the last month; but our brave troops, who knew him, this day marched upon him with the bayonet, at 1 in the afternoon, notwithstanding he resisted the attack and occupied a commanding position upon the heights. He has been completely routed; more than 1500 prisoners are in our power, with all his artillery and park ; the number of killed cannot as yet be ascertained; his dispersion has been complete; our cavalry are still pursuing him.

[Gen. St. MARTIN then enumerates among the risoners Gen. Odonnes, and Prino de Rivera, chief of his staff .- He next mentions the officers and troops who behaved well; says his loss has been small, and that he would bereafter give particulars.] (Signed) JOSE DE SAN MARTIN.
To the Supreme Director of the United Provinces.

DETAILS OF OPERATIONS.

Extracts from the Despatch of Gen. St. MARTIN, to the Supreme Director—dated

"H. Q. Santiago, 9th April, 1818.

"Most Excellent Sir—The unexpected event of the night of the 19th ult. in the Cancha Rayada, put in jeopardy the liberty of Chili. It was, indeed, a frightful scene to see the dispersion of an army, composed of valiant men, full of discipline and instruction, without being beaten.

" Since I opened the campaign, I have been so gratified that I looked on victory as certain, and all my movements were always directed to have it complete and decisive. The enemy, since he a-bandoned Curico did not find any position capable of preventing our forces from molesting him in his flanks and threatening to turn him. Accordingly both armies fell together, on the 19th, upon Talca, making it impossible to undertake a retreat, or cross over the river Maule.

"This situation the most desperate, became, y an accident, the most favorable. Our columns infantry did not reach us until sun-set, and at this hour it became impossible to underta attack on the town. The army was then formed provisionally in two lines, whilst we were reconnoitering for the most advantageous position that it could be placed in, which having selected, I ordered the right wing to occupy it; but this movement was badly executed, and the left was beginning to follow it, when a most brisk and desperate attack from the enemy put in total confuon our baggage and artillery, which were then moving. It was then 9 o'clock, P. M. and this confusion was soon followed by this dispersion of our left, after a brisk firing which lasted half an hour, in which the enemy suffered great loss, and ourselves had the misfortune to see the brave

Gen. O'HIGGINS wounded. "Myself, with all other chiefs and officers, employed all our efforts to rally them, which at first was effected under the protection of the rewerse. Here one of the most obstinate engage-ments again took place, but the night rendered all our measures unavailing, and at last we had no other recourse but to give way."

no other recourse but to give way."

(1)— The despatch is too long for our limits. The General proceeds to describe his retrograde movements for 13 days, in which he lost all his baggage, materials, &c. to the vicinity of Santsago, (St. Jago) a distance of upwards of 200 miles; He then states, that though the royalist army followed him with rapidity, he made a stand, re-organized and equipped his army; and on the appreach of the royal army, was enabled by a change of position, to attack it, and to obtain, on the 5th April, the signal victory of Maips, which has been announced. The despatch cancluded thus—

The General in Chief, Oscaro escaped with only about 200 horsemen. It is probable he will be taken by the cavalry that pursues him. All his Generals are prisoners in our possession. The number of the prisoners in 3000, and 190 efficers,

with a greater part of the chief of the corps. The field of battle is covered with 2000 killed. All his artillery, parks, hospitals, with the surgeons, military chest—in a word, every thing composing he royal army is dead, prisoner, or in our possession. I compute our loss at 1000 killed and wounded. The force of the enemy, of all descriptions, was 5300, and ours 4900. J. SAN MARTIN."

On the 17th of April, the Supreme Director orfered, that on the 18th thanks be offered to the God of Armies, and that there be three night's illumination throughout the city, on account of the brilliant victory in Chili.

ORDINATIONS.

On Wednesday last, Mr. ZEDERIAH SMITH BARSTOW was ordained to the pastoral care of the Church and Congregation in Keene, N. H. The Introductory Prayer was made by the Rev. Mr. Cook, of Acworth-Sermon by Rov. Mr. Wood-BRIDGE, of Hadley, from Titus ii. 15, 'Let no man despise thee. Consecrating Prayer, by Rev. Mr. Fish of Marlborough—Charge, by Rev. Mr. Wood of Chesterfield—Address to the Church and Congregation, by the Rev. Dr. Thayer, of Lancaster—Right Hand of Fellowship, by Rev. Mr. Crosby, of Charlestown—and concluding Prayer by Rev. Mr. Dickinson, of Walpole.

In the invitations of the Church and Society

and in all the subsequent measures relative to the settlement of Mr. Bastow,—there has not been a dissenting vote. This harmony of action seems, and we trust will prove but the harbinger of a pleasant and happy life to the Pastor, and of his usefulness in promoting the best interests of his numerous flock. The beauty of Christian union was emblematically expressed on this occasion by a procession of from 4 to 500 of the members of the Society of both sexes, who escorted the Council to the Meeting-House. The exercises were God is our hope and shield" and closed with the Anthem by Williams "O praise the Lord" and the Hallelujah Chorus by Dr. Miller. The music was judged to be excellent by persons of taste in this pleasing science. On the evening of the same day, the Ladies presented Mr. Barstow with a card, requesting him to accept, as a mark of their affection and respect, money to constitute him a member of the American Bible Society for life.

On Wednesday last, Mr. Otis Rockwoop, was ordained Pastor over the first church and congregation in Lynn. The Sermon was by Rev. Professor Stuart of the Theological Institution in Andover, from 2 Corinthians, ii, 15, 16. The Conse-crating Prayer, by Rev. Dr. Worcester of Salem. The Charge by Rev. Dr. Prince of Salem. The Right Hand of Fellowship was presented by Rev.

Mr. Oliphant of Beverly.
May 20th, the Rev. E. W. Gilbert, was ordained to the important charge of Paster of the 2d Presbyterian Church in Wilmington, Del. Sermon by Rev. John E. Latta.

June 26th, a new Episcopal Church was consecrated at Windam, N. Y. by Rt. Rev. Bishop Hobart; and on the same day Mr. — GRAR was admitted to the holy order of Deacons. June 29, at Hudson, N.Y. Rev. GREGORY T. BEDELL was admitted to the holy order of Priests, and Mr. THOMAS OSBORN to that of Deacons by BishopH.

MARRIAGES. In Boston, Mr Thomas Furre, to Miss Elizabeth

In Medford, Mr Aaron Blanchard to Miss Eliza Tufts-Jonathan Harrington, Esq. to Miss Martha Belcher, of Framingham .- In Charlestown, Mr. Rufus Bracket to Miss Mary-Ann Dadley .- In Andover, Mr Abijah Cross, of Methuen, to Miss Hannah Foster .- In Newburyport, Mr Nathaniel Tracy, of Beston, to Miss Mary Wyer .- in Kennebunk, Capt. Ivory Lord to Miss Louisa McCulloch.—In Fairhaven, Rev. Francis L. Robbins, of Enfield, Con. to Miss Priscilla Alden .- In Stafford, Con. Dr. Chileah E. Merrick to Miss Nancy Flower.-In Norwich, Con. Charles Stebbins, Esq. of West-Springfield, to Miss Lima Tracy.-In Wiscasset, Dr. Moses Shaw to Miss Victoria Amelia Cook .- In Providence, Mr Joseph Hathaway, of Boston, to Miss Harriet Taylor.—in Saybrook, Dr. Sylvester Wooster to Miss Sarah Upton.

DEATHS.

In Boston, Mrs Ann Faming, a native of Ire-land, aged 29—Mrs Rebecca Clear, 47—Widow Flizabeth Wheeler, 32-Mr Timothy Dorr, 42-Mrs. Lucretia Bradley, 53-Mr Ebenezer Seaver, 50-Mr Thomas Hay, 45-Major John Johnson-Miss Susannah Jackson, 57. In Charlestown, Mr. Isaac Larkin, jr. aged 27.

-In Salem, Mr Bonj. Blanchard, 65 .- In Worcester, Mr Nathaniel Curtis, 53; Mr. Asa Ward, 70 ; Hon. Edward Bangs, 63 .- In Bath, Mr Geo. Coombs, by a fall from the mast-top of shipHomes.

—In Providence, Col. Henry Smith, 51.—In New Bedford, Capt. Abisha Delano, 87: Edward Stoddard, 15, son of Capt. Nicholas S .- In Kittery, Wm. Cutts, Esq. 49.—In Bangor, drowned, a son of Dr Hosea Rich, 5 y .- In New-Orleans, Mr Jas. Dewhurst, 24, late of Boston .- In St. Bartholomews, Mr. Nathaniel Gordon, of Portland, 53 .-In Bermeda, Rev. Wm. Turton, methodist missionary, 57 .- In Cornwall, N. Y. David Sands, 70, a preacher among the Friends for 30 years.

At Sturbridge, Ms. on Sabbath the 28th of June, Lt. Joseph Cheney, aged 76. He attended public worship in usual health, joined in the last singing, when was sung the 11th Hymn 2nd Book, in which he appeared to those that sat near him, to be peculiarly engaged and animated. particularly in the last two verses. At the close of the service, he left the house of God, and got into his carriage apparently in usual health: But he proceeded but a few steps, before he began to fail, and in less than ten minutes was a corpse. So true is it that there is but a step between us and death.—Also died in Sturbridge, Mr. Edmond Nichols, aged 70.

Child's Instructor, for Sunday Schools. JUST Published, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill, The Child's Instructor, particularly designed for a Spelling Book to be used in Sunday Schools; containing the Elements of the English Language, and Lessons in Orthography & Reading. By HALL J. KELLY. Price \$6,50 per hundred. June 23.

Cut Nails, Spikes, and Brads.

G. T. & E. ODIORNE, keep constantly
for sale all sizes of Cut Nails, including
Sheathing, Drawing and Slating Nails. Also, the
best quality of London O. L. Steel—rolled steel
for Carriage Springs—Huntsman's best cast do.
Iron Shovels, &c. 3m May 19

WILLIAMS'S ANATOMICAL EXHIBITION.

THE Anatomical Preparations, executed in Wax, by Williams, are open for inspection. This exhibition, displays all the most impo parts of the complicated and magnificent strue

parts of the complicated and inagnificent struc-ture of the human body.

This noble work is the production of seven years' study and labor, and may be seen at No. 3, Scollay's Buildings, Court Street, opposite the house of Gardner Green, Esq.—Admittance from 9, A. M. until 7, P. M. Price 50 cents. March 24.

FOUND. ON the 15th inst. on the Taunton South Boston Tumpike Road, a Paper, containing property of some value. The Owner may obtain the same by proving property and paying charges, on application to MARK PERRINS of Bridgewater.

June 23.

Boarder Wanted .. TWO or three gentlemen can be accomed ted with genteel boarding in a private by. Apply at the Recorder Office. June

#### POETRY.

From the Monthly Review. ODE TO MEMORY BY BENRY NEELE.

"Man giveth up the ghost, and where is he?"-Job v. And where is he? not by the side Whose every want he loved to tend;

Not o'er those vallies wandering wide, Where, sweetly lost, he oft would wend; That form belov'd he marks no more, Those scenes admired no more shall see. Those scenes are lovely as before,

And she as fair ; but where is he? No, no, the radiance is not dim, That us'd to gild his favorite hill. The pleasures that were dear to him, Are dear to life and nature still; But ah! his home is not as fair, Neglected must his gardens be, The lillies droop and wither there. And seem to whisper, " where is he?" His was the pomp, the crowded hall,

But where is now this proud display? His riches, honors, pleasures, all Desire could frame;—but where are they?

And he, as some tall rock that stands Protected by the circling sea, Surrounded by admiring bands, Seem'd proudly strong-and where is he?

The fire-side shows a vacant chair, Here sadness dwells and weeps alone, And death displays his banner there; The life is gone, the breath has fled, And what has been no more shall be The well-known form, the welcome tread, Oh! where are they, and where is he?

The church-yard bears an added stone,

### MISCELLANY.

### DEAF AND DUMB.

Extract from the Address written by Mr. CLERC, and read at the public examination of the pupils of the Connecticut Asylum for the Deaf and Dumb.

The origin of the discovery of the art of teaching the deaf and dumb is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction,then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the deaf and dumb, or conversation about them, increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, living in Paris, had among her children two daughters, both deaf and dumb. The Father Famin, one of the members of the society of Christian Doctrine, was acquainted with the family, and attempted without method, to supply in those unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters, as well as the mother, were inconsolable at that loss, when by divine Providence, a happy event restored every thing. The Abbe de L'Epec, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on the needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice; they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed, were doomed by nature never to hear or speak He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbe sympathized with her on the affliction and withdrew, full of the thought of taking the place of Father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French Grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects, that the deaf and dumb can describe every thing by gestures, as you paint every thing with colors, or express every thing by words: he knew that every object had a form, that every form was capable of being imitated; that actions struck your sight, and that you were able to describe them by imitative gestures: he knew that words were conventional signs, and that gestures might be the same, and that there could, therefore, be a language formed of gestures, as there was a language of words. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbe de L'Eppes was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor. Deprived of all assistance in a career full of thorns and obstacles, he was a little embarrassed but not discouraged. He armed himself with patience, and succeded, in time, to restore his pupils to society and religion.

Many years after, and before his method could have attained the highest degree of perfection, of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately the Abbe Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invengenious it may be, is never quite right in the beginning. Time only makes it per-

fect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not so elegant and refined as those of the present century. In like manner was the method of the Abbe de L'Eppee. Mr. Sicard reviewed it, and made perfect what had been left to be devised, & had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married &have children endowed with the faculties of all their senses, and who will be comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It is the result of natural causes, which I shall explain hereafter.) Many others of the deaf and dumb are the instructors of their companions in misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workmen in Mosaic, while others exercise mechanical arts; and some others merchants, and transact their business perfectly well; and it is education which has thus enabled them to pursue their different professions. An uneducated deaf and dumb would never be able to do this.

Extract from the Report of the Connecticut Asylum, for the education and in-struction of deaf and dumb persons.

" The instructors have felt it to be their duty to exert themselves to convey useful religious knowledge to their pupils, and there is reason to believe that their exertions have not been without success. In a regular series of written lectures, always explained and illustrated by signs, the principal events recorded in the sacred volume, with some of its essential doctrines, have been communicated to the most attentive group of expectants with delight, which perhaps the eye ever witnessed .-To their astonished view has been opened the sublime idea of the Infinite and Eternal God, the Creator and Sustainer of all things, concerning whose existence and character some of these imprisoned minds seemed to have had scarcely any conception, while those of mature age, who had been led by the instruction of their friends to the contemplation of some Being in the heavens, evidently had formed of him the most crude, and, in some instances, the most absurd notions. A knowledge, also, of the sout's immortality, of a future state of retribution, and of the manner in which their eternal existence may be rendered happy, has been, in part at least, unfolded to them. They have been taught, too, how much love they owe to their Heavenly Father; how they ought, by their own expressive language of signs, to pray to him; and how they are bound to imitate the example of Christ in the habitual exercise of charity and good-will towards all their fellow-men. The more advanced pupils have understood these truths to a very considerable extent, and all have made such progress in the acquisition of religious knowledge, as to sanction the belief, that nothing but persevering efforts will be necessary for the complete developement to their minds of those truths, the understanding and belief of which, under the blessing of God, will conduce to their own present and future happiness, and fit them for usefulness in the world. It is a fact, too, which ought to encourage the hopes, and animate the prayers, of all the friends of the asylum, that the knowledge already imparted to the pupils has had a very happy influence upon them; while the eagerness with which they receive instruction, and the interest with which they often converse about it, with their teachers, and among themselves, afford a truly animating prospect. Since the commencement of the Asylum,

its expenses have been more considerable than the public seem generally to be aware of. It was at first necessary, that the Principal should visit Europe; he brought back with him a most valuable professor of the art of teaching the deaf and dumb; they spent several months in travelling through some parts of our country to awaken public attention and procure public bounty; the school-room has needed stationary, and slates of a very large size for each pupil, besides smaller slates and other furniture; the dwelling house has been provided with suitable accommodations; and, now, from the increase of pupils, (the number of which bas risen from twenty-one. whose names appeared in the last report to forty-one,) it has become necessary to procure new school-rooms and two new instructors, making in all five teachers.

The domestic happiness, too, of so numerous a family; its religious order; its good manners and morals; with its thousand nameless wants, demand the care of those who will supply the place of father and mother. And the directors feel a peculiar pleasure in making it known to the friends of the Asylum, that its superintendance is entrusted to the Rev. Samuel Whittlesey and his lady, in whose parental watchfulness and kindness they place the most entire confidence, trusting, that under their fostering care the pupils of this Asy-lum will grow up to increased respectability and usefulness.

All this machinery cannot move without considerable expense, and the fact is, that each pupil has been charged a less annual sum for board, washing & tuition than these articles have cost the Asylum. Applications for admission are constantly received, and it will be impossible for the Institution to enlarge the sphere of its usefulness without such aid, either from public or private munificence, as will enable it to provide instructors, erect buildings, and purchase grounds for the improvement and accommodation of its increasing numbers."

### POWER OF RUSSIA.

In a sketch of the military and political power of Russia, in the year 1817, ascribed to the pen of Sir Robert Wilson, the writer states, that since Alexander came first to the throne, the population of Russia has risen, by increase and acquisition, from thirty-six to forty-two millions of people; that her territory has been extended on almost every side; that her frontier is distant only about two hundred and fifty miles from Constantinople by water, and three hundred by land, in a direct line; that Persia is at her feet; that a Russian army might sail from the Baltic through an internal navigation from Petersburgh to Asstrican, and landing on the southern shore of the Caspian, pitch their tents within four hundred miles of the Persian gulf, from whence the voyage to the British settlements in the East-Indies, namely, to Bombay, is only from twenty-four to thirty days, in both monscons; and to Madras, but eight or ten days longer in the S. W. monsoon; that, from Kamschadka they have extended to the north-west coast of America, where they have made several establishments, and that since the year 1813, the Russians have descended the American coast, passed the Columbia river five hundred miles and settled in Padoga, only thirty miles from the Spanish establishments at California.

The writer of this sketch proceeds to state that in the year 1799, Russia had a disposable army of only fifty thousand men; in the year 1807, not more than eighty thousand; and in the year 1813, only three hundred thousand men on her whole terri tory: whereas in 1817, she overshadowed both Asia and Europe by the mass of six

hundred and forty thousand men. "The fact is," says this writer, " that Russia, after posting thirty thousand men of appropriate force, with artiflery, &c. in Finland, eighty thousand on the frontier of Gallicia, sixty thousand in Moldavia, thirty thousand on the frontier of Armenia, as many in Persia, and leaving a reserve of one hundred thousand men to sustain these armies, possesses still a disposable force of above two hundred thousand infantry, eighty thousand cavalry, and one thousand two hundred guns better horsed for service than any artillery or cavalry in the world; -an army, than which there is none more brave, and with which no other can march, starve, or suffer physical privations and natural inclemencies. She has moreover a population equal to the needed supply, and to a great portion of whom the habits and sufferings of war are familiar; while no power in Europe can raise, equip or maintain their forces with such disdain of the price of blood."

The writer, having combined a number of grand particulars with those abovementioned, exclaims, " Such is Russia; such has been her gigantic growth within a short

Only one century ago, or but little more, Russia was composed of hordes of boors and barbarians, and was very little respected or noticed by the other nations of Europe: perhaps now she is a full match, if not an overmatch, for three all together.— In point of growth, no mison, except Russia can bearany comparison with these United States. To what a pitch of greatness may they not arrive in one century from the present time! But God forbid that their greatness should then consist, like that of Russia, in myriads of infantry and cavalry, in disdain of the price of blood. Be it theirs, on the contrary to cultivate the arts of peace, and to exhibit a shining example of truly Christian morality .- Con. Courant.

### SEA FIGHT EXTRAORDINARY.

[The following statement of facts have been deposed to before Justice MANN, of Hallowell; and Capt. WEST, the deponent, is declared in the Hallowell Advocate to be well known for his correctness and veracity:]

Hallowell, June 27, 1818. I, SHUBARL WEST, of Hallowell, in the county of Kennebec, Master of the Packet Delia, plying between Kennebec River and Boston, testify and say, that I left Boston on the morning of Sunday the 21st inst. and at about 6 o'clock, P. M. Cape-Ann bearing W. S. W. about 2 leagues, steering a course N. N. E. saw directly ahead, distant three fifths of a mile, an object which I have no doubt was the SEA SERPENT so often mentioned by others, engaged with a Whale that was endeavoring to clude the the attack. The Serpent threw up his tail from 25 to 30 feet in a perpendicular di-rection, striking the Whale with tremendous blows, rapidly repeated, which were distinctly heard&very loud, for two or three minutes. They then both disappeared for several minutes, moving in a W. S. W. direction, when they re-appeared, in shore of us, and about under the sun,the reflection of which was so strong as to prevent our seeing so distinctly as before-when the tremendous blows were repeated and as clearly heard as before. They again went down for a short time and again came up to the surface under our larboard quarter, the Whale appearing first and the Serpent in pursuit. Here our view was very fair. The Serpent shot up his tail through the water to the height before mentioned, which he held out of water some time, waving it in the air, and at the same time, while his tail remained in this position, raised his head rather leisurely 15 or 20 feet, as if taking a view of the surface of the sea. After remaining in this situation a short time, he again sunk into the water, disappeared and

was not seen after by any on board.

The Serpent's body was larger, in my opinion, than the mast of any ship I ever saw; his tail appeared very ragged and rough, and was shaped something like an eel's; and his head like that of the land Serpent. Being well acquainted with whaling, I think the Whale was endeavoring to escape, as he spouted but once at a

time on coming to the surface. The Whale's | seen, as well as his spouring, by 15 of 18 persons, as well as his myself, with the exception of one woman.

During our view, the combatants had passed a mile or more. The Whale was a humpback, and a pretty large one.

SHUBARL WEST. f" How vast must be the body of a Serpent that when lying in the water could easily and for a length of time, support near thirty feet of its length in an erect position above the surface ! and how wonderful his strength who could attack and beat a Whale in mere sport! Is not this the Leviathan indeed !" The reader is referred to Scorr's Notes and Observations on the 41st chapter of Job.]

## FASCINATING SERPENTS.

The following memoir on the subject of the faci nating power of Serpents, by Major Alexander Garden, of South-Carolina, was read at a meeting of the New-York Historical Society, in Sept. last .- Carolina Observer.

" He attributed the phenomenon to an effluvium which the serpent voluntarily exales at those times when it feels the desire of food, and the effluvium is of so deleterious a nature as to cause convulsions in the smaller and more sensitive animals. such as birds, mice, &c. He mentioned several instances in which men had been powerfully affected by this effluvium. He had been informed by the late Col. Thomson, of Belleville, that whilst riding over his estate, he came suddenly upon a snake of enormous size, at which, the moment he could collect himself, he fired. He killed the reptile, but was at the same instant assailed by an overpowering vapor, which so bewildered him that he could scarcely guide his horse home—that a deadly sickness at the somach ensued, and a puking more violent than he had ever experienced from an emetic. He had been told by a lady that the overseer of one of her plantations being missed, was sought for by his family, and found in a state of insensibility. On recovering, he stated that he was watching for a deer, when he heard the rattle of a snake, and that before he could remove from the threatened danger, he perceived a sickening effluvium, which deprived him instantly of sense. From John Lloyd, Esq he had learned another case-A negro working in his field was seen suddenly to fall, uttering a shrick; on appreaching him it was found that he had struck off the head of a very large Rattlesnake, the body of which was still writhing. On recovering, he said he had shricked with horror on discovering the snake, and at the same instant had been overpowered by a smell that took away all his senses .-Mr. Nathaniel Barnwell, of Beaufort, had a negro who could from the acuteness of his smell, at all times discover the rattlesnake, within a distance of 200 feet, when in the exercise of his fascinating power, and when traced by this sense, some object of prey was always found suffering from this influence. To these facts Major Garden added some anecdotes, collected from Valliant's travels and other sources, corroborating his theory. When gorged with food the serpent is supine-It is only when under the stimulous of hunger that he exerts this facinating faculty. The cases men-tioned by Mr. Pintard, at the last meeting of the society, are among the many evidences of the existence of the power in the serpent to influence birds to approach it; maugre their dread, and the circumstances related by him do not militate with the hypothesis of Major Garden.

### LETTER ON SLAVERY.

From a Philadelphia paper of 1802.

The following extract of a letter from PA-TRICK HENRY, late governor of Virginia, furnishes one among many proofs, that a person may be fully convinced of the iniquity and dangerous tendency of slavery, and yet continue to hold slaves .-He appears to have been much too wise and candid to attempt to defend a practice which his conscience whispered him

was wrong : " Dear Sir,-I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the Slave Trade: I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder, is, that the abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvements in the arts, sciences and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our rude and barbarous, but more honest ancestors, detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty—that, in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destruc-

" Every thinking honest man rejects it in speculation. How few in practice from conscientious motives!

" Would any one believe I am master of slaves of my own purchase! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However cuspable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and to lament the want of conformity to them.

"I believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to im-

prove it, if it happens in our day; if nor us transmit to our descendants, togeth with our slaves, a pity for their unhar lot, an abhorrence for slavery.

" If we cannot reduce this wished for formation to practice, let us treat the happy victims with lenity. It is the thest advance we can make towards tice. It is a debt we owe to the puri our religion, to shew that it is at varie with that law which warrants slavery.

a I know not where to stop. I could many things on the subject; a seri view of which gives a gloomy herefree to future times."

# EXECUTION FOR MURDER

Chester, (Penn.) June 10 .- On Saturda H. CRAIG, was executed at Chester, Del. for the murder of Edward Hunter, Esq. Precisely at 11 o'clock, the prisoner was to from the gaol, and advanced to the end of street, opposite to the Court House, where he halted until the guards could be formed. halted until the guards could be formed. cart containing the coffin was in front, conductor the hangman. The prisoner followed immediately after. His arms were pinioued to his beout not so tight as to preven his raising his harms are classymmetric than the second of the hand of the second of the secon to his head. Four clergymen attended, to whom supported him as he walked, for he ceeded on foot to the gallows. Next behi followed four or five women, supposed to be followed four or live women, supposed to be relations. A number of constables surround him on foot, and the sheriff accommand by a pectable guard on horseback. Before the procision moved, Craig stood two or three minutes around with an unaftered country. sion moved, Craig stood two or three minut looking round with an unaltered countenance a a steady eye, as if curious to see if there were in the crowd whom he knew; but suddenly the seemed to rush on his soul a full conscior

every mind seemed strongly to realize the sion that the way of the transgressor is hard.

At about 12 o'clock, the procession stoppe der the gallows, and Craig ascended the car companied by the clergymen, Messrs. Go Palme, Ashton, and Plumer. Various solem ercises were then attended to, and among rest a very able discourse was delivered by first named gentleman. The citers adding the assembly, or prayed with the prisoner. At the services by the ministers were ended, O kneeled on his coffin, and made a sensible affecting prayer; he also spoke to the audie and in an earnest manner warned them to av the sins of lying, swearing, and stealing;-more especially against lifting their bands to the life of a fellow-man; and acknowledged self guilty of the crime for which he was o

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his awful situation. The throbbing of his could be distinctly perceived. He rais eyes to Heaven, and his lips moved as if in pro-

The procession started.—The clergymen ber

hymn.-It was a moment deeply affecting.

demned to die! The clergymen then took leave of him, Craig stood up—took off his hat, and handed the person nearest him. His face assumed a paleness-but he stood firm, and seemed to nerves of remarkable strength. He then p the cap over his face, which the hangman The halter was fastened, and at half past one dropped into eternity. A feeling of horor through the crowd, and every heart responde the declaration, that, the way of the transfers hard indeed !

The body hung about half an hour, was taken down, placed in the coffin, and officers returned with it to the prison, from when being delivered to his friends, it was remo

It is stated upon authority of the most i gent navigators, that opwards of 20,000 somiles of ice have disperred from the Green seas within the wo years. The approxion of such an immense body of ice to the of Europe and America, may in a great n account for the astonishing changes what temperature of both hemispheres has und

A duel was recently prevented from taking by one of the seconds (who had determi prevent it, if possible,) running away with of the pistols. He was pursued by the other but escaped by jumping a wall, afterhand the remaining pistol fired at him.

### DEATHS.

In Ireland, John Woods, an indu at the advanced age of 122 years. He regular and sober life. His wife died ab years ago, aged 82. He was 42 years day of her birth. He was born A. D. the reign of William III; of course he in the reigns of five successive Monarc At N. Lisbon, (Ohio) Mr. Robert Com led by a tree falling upon him, while to in the road, on horseback. His horse was al His wife first discovered him after the

In Philadelphia, a few days ago, a lit was attacked and killed by one of the ma that are permitted to roam at large on mons in the neighborhood of that city. In Penfield, N. Y. Mr. William Barret by lightning, during a severe thunder while standing under a tree, in a field w

had been at work. In New-York, June 24th, the Coroner the following cases: -Susan Gibson, a native of New-York, found dead at No. ker-street; suicide by opium .- Also knowe, found dead on the shore near ington; death uncertain. - Also, a mai aged about 30, found dead in Marke Verdict, murder by some resson unhaving been found with a stone and fast to his leg, his head cut through by

vy weapon, and the marks of repeated if with the edge of an axe.

The number of deaths in New-York week ending the 20th June, was fifty-li In Pawtucket river, R.I. was drown bathing on Sabballi morning, the 21rt J.
Benjamin Whipple, aged 22. He proc
the stream beyond his depth, and, says
companions I can go no farther; I must

he immediately sunk to rise to more! EPITAPH on a Tomb-Stone found yard in Concord, upon a Negro-Slave constant labor during the hours which steal from his daily tasks, was enable chase his freedom.

God wills us free;

Man wills us slaves; I will as God wills; God's will be done! Here lies the body of John A native of Africa, who died April A Aged about sixty years.
The' born in a land of slare
'He was born free.
The' he lived in a land of
He lived a slave. He lived a slave.

Till by his honest, though stolen.

He acquired the source of slave.

Which gave him his freede.

Tho' not long before

Death the grand Tyrand.

Gave him his final emancipal.

And set him on a feeting with K.

And set him on a footing with Tho' a slave to vice, He practiced those virtuent which Kings are but